2: Ray E-5 (1928-1930) 1932 Southeast Salish
Sanpoil

their hair in the middle, braided each side and rolled the braids up to the ear and tied them in knots at the sides of the head. After puberty adult hair dress was assumed.

After about eighteen years of age a man combed and dressed his own hair until married. Subsequent to marriage that task became one of his wife's duties.

In the manufacture of a comb (Plate 2, Figure E) several slender sharpened sticks of hardwood were first prepared. Each was about four inches long and an eighth of an inch in diameter. These formed the teeth of the comb. They were bound side by side in a fan shape by twining with Indian hemp cord in two courses. One course, at the base of the comb, was very tightly woven. The other course, about midway of the teeth, was of coarser cord and served to spread the teeth apart.

Combs were not worn in the hair.

CARE OF THE BODY

From early infancy the development of the body was carefully attended with an eye to achieving strength, hardihood and a pleasing appearance. The ideal male was tall, slim and light complexioned; the desirable female type of medium stature and build, also light in complexion and long haired. A mother faithfully massaged the muscles of a baby to insure strength and length of limb, and rubbed the nose to keep it straight and the chin to keep it short. Each morning and evening the child was bathed in water containing boiled roots called kəmɬawiya'kɬ'n.

Head flattening was not practiced. In fact, a flat forehead was considered ugly and considerable efforts were directed at keeping the head of the child round during the formative period. Inner bark of the sagebrush, finely shredded, was used as a pillow in the cradle.

When young girls began to braid their hair it was customary to bind fairly heavy stones to the bottoms of the braids in order that the hair might grow very long. Boys and girls washed their hair at least once each day, adults slightly less often. A shampoo was usually used. The object was seldom cleansing, but rather to aid the hair in its growth. The root of the sunflower, *Helianthus annus* L., (wuɣwaɣkáʼlpˢ, "frog plant"), was cleaned and macerated to make the shampoo.

Children were required to bathe immediately upon arising each morning, summer and winter. Boys had regular places on the river where they went for their morning plunge; girls used others. The primary object of this procedure again was not cleansing, but in this case fortification and the building up of resistant power.

The bathing of adults was almost exclusively in connection with the use of the sweat lodge. After each session in the lodge a quick plunge was made into a stream or lake. Sweat lodges were always built adjacent to some body of water. The plunge was indulged in for its invigorating effect after the enervating steam bath. The bath itself must be reckoned as the most important mode of caring

2; Ray E-5 (1928-1930) 1932 Southeast Salish
Sanpoil

Children were very little restricted in their actions. The rules of conduct, the violation of which would result in punishment, were not numerous. Most of them were designed to protect the tranquility of the home and the complacency of the older persons. Children were not allowed to bring their toys or rocks and sticks into the house or to play in the house. Persons who were elderly or sick were not to be annoyed. Visitors were to be respected. When a shaman was present, especially if practicing, all children were required to remain unobtrusive and quiet. Stealing or deliberate destruction of property were other serious offenses. Fighting between children was frowned upon.

Parents continually reproached children for causing minor annoyances but the latter soon became negatively adapted to such railery, especially since the threats were seldom carried out. Grandparents customarily defended children and seldom criticized them. They petted them and played with them more than their parents. As a result children were often, (usually, Covington said), more fond of their grandparents than of their parents. The oldest child and youngest child of a family were often somewhat favored. They were not, however, considered brighter or stronger.

Recently children have been teased on their birthdays. Older persons threw water on them and annoyed them in various other ways.

Children ate their meals with their parents except when strangers were present, in which case they were served later. The members of the family did not seat themselves around the food mat in any given order, but since the mother served the children they usually sat near her. Children were forbidden to eat marrow from the bones of a deer under penalty of becoming weak and unable to run uphill. They were given meat from the part of an animal which had been pierced by the arrow so that they would become strong and be able to withstand wounds. The part of a fish pierced by a spear was also given the children for the same reason.

The physical development of children was closely watched. Each morning, summer and winter, they were required to get up at sunrise and immediately run to the river and bathe, plunging in several times. In addition to this daily bath they were held to a rigorous program of swimming, which was considered of utmost importance in the development of a strong body and the establishment of immunity to disease. Cold water was thought to be more beneficial than warm. Children were taught to swim far out into the swift currents of the river. Besides generally developing the body this insured against drowning in the event of capsizing a canoe. Running was emphasized second only to swimming. The two were often combined. A child was told to run as far as possible after finishing his swim. Running, particularly uphill, while holding the breath as long as possible, was repeatedly practiced.

Children were expected, though not required, to regularly discharge certain duties while yet quite young. Boys helped in carrying packs when travelling and accompanied the men on hunting and fishing expeditions where they looked after the dogs and performed other odd chores. Young girls assisted their mothers in digging roots and picking berries, or were sent out alone to perform such tasks.

854 where they were laced after the baby was in place (Figure 17,e). ½

855 The cradle was kept in continuous use until the child could walk. After that it served when long journeys were to be made. It was said that formerly infants learned to
● [856] walk only at a later age than in these days of non-cradling, so it may be presumed that cradling retarded this ability.

854 For bedding the baby on the cradle two skin wrappings were used, always placed fur side in. One, serving as an outer blanket, was either a coyote skin or two jack rabbit skins sewed together. The other was a diaper; a single jack rabbit skin, or in warm weather, thin buckskin. This diaper was spread with shredded willow bark or dried cattail fluff. (The latter was, of course, picked in the fall and was stored in large sacks.) On this the baby was placed, one edge of the diaper brought across and between the legs to prevent chafing, and the opposite edge drawn quite across its body. Some women disposed of the soiled cattail fluff by storing it in a sack until it could be conveniently thrown away (?); others burned it.

The sanitary arrangements were the same for both first and second cradles. The penis of the boy was left outside the lacings; the inside of the girl's sack was kept dry by a piece of folded buckskin, drawn up from underneath, between her legs, and left hanging outside the lacings, hanging over the edge of the board at the end and at the sides. These pieces of buckskin were cleaned with clay as often as necessary. Sometimes the boy's cradle also had a buckskin outlet, of tubular form.

186 Most of the informants denied that
374 there was any intention of flattening the
854 head among the Sinkaietk. They knew that this was done by some of their neighbors, but they laughed at them for it, calling the Nez Percé and others pEpl'lIakEn, "flatheads," on this account. They in turn laughed at the Sinkaietk for failing to do so. Mary Carden, however, described the process, which she said was a method of beautifying.

304 A flat stone or other hard substance
854 was put in position on the baby's head and bound (?) down with a broad strip of skin. Then the infant was wrapped in the outer blanket and laced in the cradle. The arms were left free during the day so that it might play with the dangling strings of dentalium shells.

846 The stump of the umbilical cord was sew-
854 ed up in buckskin and, with a sack containing the heart of a fool-hen, was fastened to the cradle covering near the child's head. The fool-hen's heart made the child well behaved and docile like the bird.

½ [For figure see p. 51 (A), category 116. -- Analyst]

p. 122 (B)

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

SOCIAL CUSTOMS

The social organization of the Columbia appears to have been similar to that which obtains among the Thompson and Okanagon. There are no traces of clans, secret societies, or hereditary nobility 601 565 575

CHIEFS

Chieftancy in some bands was hereditary, but most chiefs were such because of pre-eminence in wealth, war, and other things. Among the Moses-Columbia, men distinguished themselves formerly by stealing horses and killing enemies. They took scalps, and kept count of the number. They counted coup, and at dances related their deeds in war and how many persons they had struck, wounded, killed, or scalped. A man who had killed many enemies or a man who had become a great warrior and was known to be brave, was made a chief by the people. The man who had killed the greatest number was considered the greatest chief and became the head war-chief and leader of large war-expeditions. These customs are said to have been common to all the neighboring interior tribes. 622 554

SIGN LANGUAGE

A sign language was in vogue in early times. Later it was supplemented or modified by the Plains sign language. The Chinook jargon came into common use after the arrival of the fur-traders. The Columbia Salish, being traders and travellers, were adepts in both. A number of them spoke languages like the Okanagon and Spokane, and some were more or less proficient in Yakima, Wallawalla, and Blackfoot. 198

BABY CARRIERS

Board carriers appear to have been in general use, and it seems that in some places bark carriers were employed as well, especially for very young infants. Carrier-bags, seemingly of the Thompson type, were used for children who had out-grown the board carriers. Navel-string pouches were in use, and conduits for male children 854

HEAD DEFORMATION

It seems that people of some bands, especially the southern bands of Wenatchi and Moses-Columbia, flattened infants' heads to a slight extent, a skin pad being used for the purpose. However, most of the Columbia did not intentionally flatten the head. 856

NAMES

Names among the Columbia were similar to those among both sexes of the Okanagon and Thompson, and the same name-suffixes were used. A number of men's names are the same in all three tribes, such as Kwe'tca 551

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

be thick and long in after years. The period of training for boys was longer than that for girls, and appears to have been conducted in the same manner as among the Thompson and Nez Percé.[202] The importance to boys of gaining a guardian spirit was much greater than to girls; and it seems that training was always continued by boys until this object was attained. All persons training, whether male or female, obtained "power" or "mystery" in some degree. A person who went through no training would not be efficient in physique or in skill. Neither would one be as hardy, energetic, and industrious as a person who had trained even a little. Considerable importance was attached to mental training in certain ways. To attain success, persons had to concentrate the mind as much as possible on the object of their desire. They tried thus to obtain a vision. Emotions, such as anger, disappointment, sexual desires, should be suppressed. The youth should enter into a state of calm and expectancy. With the guardian spirit the novice generally obtained a song. Some obtained more than one song from their guardian spirits. Sometimes the song was heard and no one seen. Some obtained several guardian spirits and several songs, generally one from each. Some men could get *en rapport* with their guardian spirits at will, and were informed by the latter of things that would happen. Some could tell what people said about them behind their backs, and they could read people's thoughts and judge their intentions. Many of these men became shamans.

The old people made boys and girls bathe in cold water every day. This was to make them strong, hardy, and able to endure cold. It was also believed to make them healthy, immune from colds and sickness, and able to recover quickly from wounds.

TATTOOING.—The first tattooing on boys and girls was generally done at the age of puberty. Some of the designs tattooed, especially those on boys, were records of their dreams or visions in the same way as were some face and body paintings. Some believed that they had a protective influence, or formed a sympathetic bond between the individual and his guardian. Some marks were pictures of the guardian spirit himself (p. 193).

SCARIFICATION.—Scarification was practiced by all young men during their training at puberty. Cuts were generally made on the arms and legs, and sometimes on the insteps, and backs of the hands and fingers. Some men training to be shamans or warriors cut their bodies as well. Sometimes a long slash followed each rib; or, again, many short horizontal cuts, occasionally close together, one above the other, were made on the upper arms or elsewhere. Some youths rubbed charcoal, or white or red ochre, into the wounds, which, when they healed, were similar to tattoo marks. Others who did not do

[202] *a*, pp. 317–321, *b*, 247–250.